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**BIOGRAPHY OF TSHE-GLING
YONGS-'DZIN YE-SHES-RGYAL-
MTSHAN**

Ngawang Gelek Demo

**BIOGRAPHY OF TSHE-GLING
YONGS-'DZIN YE-SHES-RGYAL-
MTSHAN**

by
DALAI LAMA VIII

Edited and Reproduced
by
Ngawang Gelek Demo

Introduction
by
E. Gene Smith

GEDAN SUNGRAB MINYAM

GYUNPHEL SERIES

VOLUME 11

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INTRODUCTION

In this volume of the series of rare works of the Gelukpa School, Mr. Ngawang Gelek Demo has produced a photographic reproduction of the biography of the 1st Tshe-mchog-gling Yongs-'dzin Ye-shes-rgyal-mtshan. This biography, I am certain, will have an interest not only for those scholars working in the history of Tibet and Nepal but also for specialists in Tibetan art and literature.

Ye-shes-rgyal-mtshan is an excellent example of the scholar saint, an ordinary monk, who, through intellectual ability and spiritual attainment, rose to one of the loftiest positions in the Buddhist world, that of preceptor to a Dalai Lama. There is a Tibetan saying to the effect that if a youth is talented enough even the Throne of Ganden has no owner.¹ Although Ye-shes-rgyal-mtshan was never installed on the throne of Tsong-kha-pa, that honour had been offered and declined in the twilight years of his long and productive career.

The block print reproduced here bears the marginal notation Ka and appears to be either an early (i. e. ca. 1795) edition from Skyid-grong Bkra-shis Bsam-gtan-gling or an extract from the 'Bras-spungs Dga'-ldan-pho-brang edition of the Collected Works of the 8th Dalai Lama, 'Jam-dpal-rgya-mtsho, in one volume. There is no printer's colophon or indication as to when the blocks were carved or where they were preserved; the text closes with the author's colophon. Because of the worn condition of the blocks and the lack of a printer's colophon, I am inclined to prefer the first possibility, that it is a print from blocks carved shortly after 1794, when the work had been completed and, preserved at Skyid-grong.

I have seen three different editions of this biography and there may be four. Although the print reproduced here is blurred in some places, Mr. Gelek has preferred this edition (A) over the 1946 edition (B) because A seems to be the oldest and the edition on which B is based.

Edition A (Carved ca. 1795 — Skyid-grong?)

Dpal ldan bla ma dam pa rigs dang dkyil khor rgya mtsho'i mnga' bdag bka' drin gsum ldan yongs 'dzin pandi ta chen po rje btsun ye shes rgyal mtshan dpal bzang po'i sku gsung thugs kyi rtogs pa brjod pa thub bstan padmo 'byed pa'i nyin byed
ff. 208

Margin : Thub bstan Ka — nyin byed

No printer's colophon

Edition B (Carved 1946 — Skyid-shod Sku-'bum-thang)

Dpal ldan bla ma dam pa rigs dang dkyil 'khor rgya mtshoi' mnga' bdag bka' drin gsum ldan yongs 'dzin pandi ta chen po rje btsun ye shes rgyal mtshan dpal bzang po'i sku gsung thugs kyi rtogs pa brjod pa thub bstan padmo 'byed pa'i nyin byed

ff. 273

1. *phru gu la yon tan yod na | dga' ldan khri la bdag po med*

Margin: (v) Thub bstan nyin byed; (r) Yongs 'dzin—rnam thar
 Carved through the efforts of Ding-ri-ba Chos-kyi rgyal-mtshan (1897-1956?)
 Par-byang by Phur-lcog Thub-bstan-byams-pa-tshul-khrims-bstan-'dzin

Edition C² (? Perhaps Tshe-mchog-gling)

*Pan di ta chen po rje btsun ye shes rgyal mtshan dpal bzang po'i sku gsung thugs kyi rtogs
 pa brjod pa thub bstan padmo 'byed pa'i nyin byed*
 ff. 208

Margin marked Ka

Edition C is not at present available in Delhi for examination and collation.

The original print reproduced here belongs to the present Ri-rdzong Sras-sprul and was obtained through the gracious efforts of Kushok Bakula.

This biography was written by the 8th Dalai Lama 'Jam-dpal-rgya-mtsho (1758-1804) at the Po-ta-la in 1794 at the behest of a number of Ye-shes-rgyal-mtshan's students. This biography is based upon the 8th Dalai Lama's recollections of his teacher's stories, works such as the *Bkra shis bsam gtan gling gi bka' bstan dkar chag*³ and notes made by the attendants (*nve gnas*) in charge of ceremonies.

This biography is divided into seven chapters of uneven length. For the convenience of historians who might want to use this source for chronological corroboration of other sources, I have subdivided the chapters into a rough chronological outline.

In the first three chapters dates are few and the occurrence of the New Year is often not mentioned; hence, events that occurred within a given year may be found mentioned in the text immediately preceding that page on which the year is mentioned. This is because the year designation might only occur in connection with some event that took place in the middle of the year. After about 1760, the biography is based on especially reliable material. The period between 1775 and 1793 is treated in considerable detail and it is for this period that the biography is most useful. I have also given a chapter outline of B in order to show the material that has been added in this later edition.

		A	B
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22nd year	1734	p. 25	
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2. Cf. TOH, no. 6149.

3. TOH, no. 6090

(me) 'brug	1736	p. 37	
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 IV. The years on the border of Nepal		p. 89-201	f. 57r-128v
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sa stag	1758	p. 93	
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(lcags) sbrul	1761	p. 102	
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shing bya	1765	p. 117	
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sa byi	1768	p. 130	
sa glang	1769	p. 131	
lcags stag	1770	p. 134	
lcags yos	1771	p. 135	
chu 'brug	1772	p. 138	
chu sbrul	1773	p. 139	
shing rta	1774	p. 140	
shing lug	1775	p. 142	
me spre	1776	p. 161	
me bya	1777	p. 184	
sa khyi	1778	p. 187	
sa phag	1779	p. 189	
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shing 'brug	1784	p. 217	
shing sbrul	1785	p. 227	
me rta	1786	p. 231	
me lug	1787	p. 240	
sa spre	1788	p. 246	
sa bya	1789	p. 247	

lcags khyi	1790	p. 249	
lcags phag	1791	p. 269	
chu byi	1792	p. 278	
VI. His final years and death		p. 302-386	f. 190r-241v
(chu byi)	1792	p. 302	
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VII. Recapitulation of his deeds with guide to the monuments to his memory		p. 386-411	f. 241v-257r
Author's colophon		p. 411-415	f. 257r-259r
List of contents of the Tshe-mchog- gling edition of the collected works in 19 volumes		-----	f. 259r-269v
Printer's colophon		-----	f. 269v-272r

This biography is a fascinating document, filled with material that should have an interest for the ethnologist as well as for the historian. The 8th Dalai Lama has skillfully broken the narrative with a number of quoted passages in which Ye-shes-rgyal-mtshan tells of his life and times with considerable candour and in a pleasant colloquial style. The language of these passages reflects faithfully a number of the peculiarities of the western Gtsang dialect that Ye-shes-rgyal-mtshan spoke; pronominal forms like 'u rang and 'u rang rnam for the first person abound. We should keep in mind the fact that 'Jam-dpal-rgya-mtsho himself had been born in Gtsang at Thob-rgyal and perhaps shared some of these dialectical forms and expressions that give this work charm and spontaneity. The narrative style is a superb example of that simple and flowing style that represents literary Tibetan at its best.

The family into which the future Tshe-mchog-gling Yongs-'dzin was born was an illegitimate offshoot of the Sa-khud-nang-pa, an aristocratic family of Rta-nag in Gtsang. This family traced its ancestry ultimately to the ancient Royal Dynasty of Tibet through a legitimate son of Chos-rgyal Kun-bzang-nyi-zla, a king of Upper Mnga'-ris. This son had married a daughter of a court minister and had sired an heir who was very popular because of his talents. This princess and her son were the objects of hatred to a number of prominent people at court. The queen and some jealous ministers entered into a conspiracy against the young prince and his mother who were exiled to Sa-khud in Rta-nag where the prince's descendents gradually became important landlords.

The grandfather of Ye-shes-rgyal-mtshan was Zhabs-sdod-pa Dbang-drag who held some military position under Lha-bzang Khan (1705-1717) and was slain by the Dzungars at 'Dam about 1717. He seems to have been well advanced into middle age when he was treacherously assassinated; his illegitimate son already had produced a son in 1713, our subject. After the death of Dbang-drag, the legitimate heirs to the estates of Sa-khud-nang-pa refused to give anything to Tshangs-pa-pad-dkar, the father of Ye-shes-rgyal-mtshan, and his family. Tshangs-pa-pad-dkar was brought up by his maternal relatives, a well-to-do farmer family, the Shar-skyab and his identification with the Shar-skyab was strengthened; nevertheless, there seems to have been some degree of longing for the glamour of his paternal family with its ancient pedigree. Tshangs-pa-pad-dkar never appears to have adopted the Shar-skyab name although relations became very close with his maternal cousins.

Tshangs.pa-pad-dkar, with no prospect of recognition by his father and his half-brothers, entered the service of the Sle'u-shar-ma-ba⁴ of Lhasa, a *sger-pa* family. The heir of Sle'u-shar was being posted as governor (*rdzong-dpon*) to Gting-skyes in Western Tibet; Tshangs.pa-pad-dkar accompanied his new lord in the capacity of steward (*gnyer-pa*).

In Gting-skyes Tshangs.pa-pad-dkar took a village girl to wife and the result was Ye-shes-rgyal-mtshan, born Saturday, the 27th of the 7th Tibetan month of the Water-Snake year (1713). The relations between our subject's parents were apparently strained. Tshangs.pa-pad-dkar finally entered La-stod Shri-rgyal, a meditative cloister of the Bka'-brgyud-pa Sect, near Rtsib-ri, as a monk. When his wife heard this news, she took over the family wealth and began to bed with another man. Tshangs.pa-pad-dkar, hearing of this outrage, left his solitary meditation cave in rage vowing to kill his wife and her paramour. The lover fled leaving the wife to bear the brunt of the anger of Tshangs.pa-pad-dkar. It would appear that Ye-shes-rgyal-mtshan, then only about six, was able to plead successfully for the life of his mother. The incident was followed by incessant wrangling and bitterness.

When Ye-shes-rgyal-mtshan was seven (1719), the Dzungar invaders ordered a levy of young boys to be sent to the monastery (*btsum-khral*)⁵. There was some discussion over the inclusion of Ye-shes-rgyal-mtshan in this levy. His mother apparently opposed this plan. As his family unhappiness increased, a disgust, a nausea directed towards the transitory world filled the heart of Ye-shes-rgyal-mtshan. He pleaded to be spared the unhappy existence of the farmer or trader. His father, understanding, took his son to Thos-bsam-gling chos-rje Tshe-brtan-rgyal-mtshan who had recently ascended the abbatial throne (*khri*) of Ri-khud chos-sde. This lama foresaw that this boy would be of great benefit to the dharma and sentient creatures and he changed his name from O-rgyan-tshe-'phel to O-rgyan-chos-'phel. In this monastery Ye-shes-rgyal-mtshan was cared for by the kindly nun, Tshe-dbang, who taught him how to read.

In 1722 the 2nd Pan-chen Lama Blo-bzang-ye-shes (1663-1737) heard his first vows and bestowed upon him the name Ye-shes-rgyal-mtshan⁶. He has now begun the long course of study and meditation that will ultimately lead him to the position of tutor (*yongs-'dzin*) to the Dalai Lama. His teachers at Bkra-shis-lhun-po included the Pan-chen, the *rdo-rje-'dzin-pa* Dznya-na-shri, Dka'-chen Ye-shes-thogs-med, Grub-dbang Blo-bzang-rnam-rgyal (1670-1741) of Skyid-grong Dga'-ldan Phug-po-che, Phur-bu-lcog Ngag-dbang-byams-pa (1682-1762), and Drung-rams-pa Bsod-nams, among others.

Ye-shes-rgyal-mtshan was apparently an extraordinarily capable student. His spiritual advisors at Bkra-shis-lhun-po decided in 1735 that he should go to Blo-bzang-rnam-rgyal to begin the meditative labours that are so necessary for spiritual attainment. He receives his final ordination and immediately begins the construction of his solitary cell (*mtshams-khang*). The long process begins. After his initial period of solitary confinement has been successfully completed, he seeks further esoteric instructions. His teachers are dying: the Pan-chen in 1737, Blo-bzang-rnam-rgyal in 1741 and Sngags-rams-pa Ye-shes-skal-ldan in 1752. He comes under the influence of the 1st Zam-tsha sprul-sku, Dga'-ldan Shar-pa chos-rje Nam-mkha'-bzang-po, who ascends to the Throne of Ganden in 1746 and dies in 1750.

4. My friend Mr. L. P. Lhalungpa, would reject an identification of this Sle'u-shar-ma-ba family of Lhasa with the prominent monastic *shag-tshang* of *Sne'u-shag* (pronounced, however, Liushar). He observes that there is a Sle'u-rdzong near Lhasa. Perhaps, this *sger-pa* family's name had some connection with this *rdzong*.

5. p. 15.

6. p. 16

His education is almost completed and he has begun to collect a following of lay patrons: the Pad-tshal-ba family, Mthong-smon-pa, *rdzong-dpon* of Skyid-grong, Dga'-bzhi Gung and his lady, Bde-ldan-sgrol-ma, and members of the Skyid-sbug family.

In 1751 Ye-shes-rgyal-mtshan visits Nepal for the first time: on his return he is captured by the Gorkhas at the foot of the Be-ko-ta Pass. He will again visit Nepal in 1769 on a semi-official visit to Prithivi Narayan who has now completed his conquest of the Valley.

In 1756 Ye-shes-rgyal-mtshan founded the monastery of Skyid-grong Bkra-shis Bsam-gtan-gling. He was active in restorations at the monastic seat of Blo-bzang-rnam-rgyal, Dga'-ldan Phug-po-che, in 1759. More structures are added to the Skyid-grong Bsam-gtan-gling complex in 1767 including the Chos-grwa chen-mo. In 1788, during the War between Tibet and Nepal, the Gorkhas captured the convent of Skyid-grong Bsam-gtan-gling. In 1790, the Dalai Lama built the monastery of Tshe-mchog Bsam-gtan-gling near Lhasa for his aged teacher.

As the fame of Ye-shes-rgyal-mtshan spread, we find the yearly records more packed with lists of initiations bestowed. After the death of the 3rd Pan-chen Lama Dpal-ldan-ye-shes (1737-1780) and the debilitating illness of the 60th Dga'-ldan Khri-pa, the Yongs-'dzin Blo-bzang-bstan-pa, Ye-shes-rgyal-mtshan was invited to become the preceptor of the Dalai Lama. From 1782 to 1793 he laboured continuously as Yongs-'dzin or tutor

After the death of Ye-shes-rgyal-mtshan, the Tshe-mchog-gling bla-brang, a name that derives from the monastery built by the 8th Dalai Lama for the aged tutor, joined Kun-bde-gling, Bstan-rgyas-gling and Mtsho-smon-gling to make up the four glings, the incarnations of which were eligible to become regents during the minority of a Dalai Lama.

The list of incarnations of the Tshe-mchog-gling-gling which I have been able to construct is :

1. Bka'-chen Ye-shes-rgyal-mtshan
teacher of the 8th Dalai Lama
2. 'Jam-dpal-ye-shes-bstan-pa'i-rgyal-mtshan
teacher of the 10th and 11th Dalai Lamas
3. ?
4. ? died of smallpox at the age of 7
5. Ngag-dbang-blo-bzang-phrin-las-dpal-ldan-bstan-pa'i-rgyal-mtshan
brother of the 6th Pan-chen Lama Chos-kyi-nyi-ma
d. Shigatse
6. Bstan-'dzin-dge-legs (b. 1958)
son of Bsod-nams-rdo-rje, a Sikkimese doctor, and Rnam-rgyal-sgrol-ma

As I have pointed out in the preface to the autobiography of Si-tu pan-chen⁷, the 18th century was for Tibet a period of rediscovery of India and Sanskrit. Connected with this reawakening of interest in its Indian heritage is an artistic and literary current that is characterized by a reworking of avadana and jataka material from the Kanjur and Tanjur in the light of new conceptions of India and the Indic tradition. The biography of Ye-shes-rgyal-mtshan is an important source for this development.

In 1783 Ye-shes-rgyal-mtshan completed his magnificent retelling of the lives of the sixteen *sthaviras* (arhats).⁸ Already in 1762⁹ we find him busy spreading a system of worship based upon the *sthaviras*. What is interesting to note is Ye-shes-rgyal-mtshan's effort to reintroduce and popularize the Indian style of iconographical representation of the *sthaviras*.

Although Ye-shes-rgyal-mtshan is probably correct when he traces the origins of this style back to Dben-sa-pa Blo-bzang-don-grub (1505-1565/6), the Chinese and so-called Tibetan styles had largely displaced the Indian long before the end of the 16th century. Tucci does not even mention Ye-shes-rgyal-mtshan's work in his treatment of the cult although this is the text "dealing with this cycle more extensively than the treatises to which we now have access" which will enable a detailed description of the iconography of the *sthavira* tankas¹⁰.

It is sad to say that up to now there has been no attempt to utilize Tibetan biographical materials to identify and to date accurately Tibetan icons even though there is an abundance of such literary sources. A number of single tankas and perhaps complete sets of tankas representing the *sthaviras* have found their way into museums and private collections since 1959. The majority of these paintings originated in Western Tibet and have found their way out through Nepal. Through a careful use of the biography reproduced here and a number of other biographies of lamas of Gtsang and Western Tibet, many of these tankas can eventually be identified. Only after a thorough comparison of the tankas with the literary evidence can we establish valid stylistic sequences; only then can we begin to speak of the study of the history of art in Tibet.

Ye-shes-rgyal-mtshan's texts on the cult of the *sthavira* represent only a part of his contribution to the new movement. The *Jatakamala* was the subject of a detailed commentary.¹¹ We find tankas illustrating the *Jatakamala* reflecting the inspiration of this imaginative treatment.

7. Lokesh Chandra, ed. *The Autobiography and Diaries of Si-tu pan-chen*. New Delhi, International Academy of Indian Culture, 1968, p. 6.

8. *Thub pa'i dbang po 'phags pa gnas brtan bcu drug dang bcas pa'i rtogs pa brjod pa rgyal bstan rin po che'i mdzes rgyan phul byung gser gyi' phreng ba*
ff. 215

TOH no. 6016.

9. p. 111

10. Tucci, G. *Tibetan Painted Scrolls*, Rome, 1949, p. 568 *et ff.* In the near future I hope to reproduce the text of Ye-shes-rgyal-mtshan's work together with an important treatment of the same material by the famous Bhutanese scholar, Bstan-'dzin-chos-rgyal (1700-1767). *'Phags pa'i gnas brtan chen po bcu drug gi rnum par thar pa rdzogs ldan sbyin pa'i rnga dbyangs*
Manuscript ff. 40

11. *Skyes rabs so bzhi pa'i rnam par bshad pa theg chen gsal ba'i sgron me*

ff. 388, 370 and 271

TOH no. 5983.

Another of Ye-shes-rgyal-mtshan's masterpieces was the two volume collection of biographies of the teachers in the transmission lineages of the Lam-rim teachings.¹² We read of Ye-shes-rgyal-mtshan instructing painters how to produce sets of paintings illustrating this impressive work.

Numerous other tankas were painted under the direction and patronage of Ye-shes-rgyal-mtshan, and they find mention in the pages of his biography. Gradually, as more biographies like this one become available, the discipline and methods of the art historian working with the better known traditions will be adopted and applied to Tibetan art.

This recasting of canonical material into literary forms was obviously not confined to Ye-shes-rgyal-mtshan. We read in the biography¹³ that in 1775 Ye-shes-rgyal-mtshan was invited to Shel-dkar rdzong by the joint governors (*rdzong-dpon*), Sding-chen¹⁴ Tshe-ring-dbang-'dus and Bshad-grwa-'og-pa Kun-dga'-dpal-'byor¹⁵. This brief notice enables us to identify and date to the 18th century the author of one of the most popular Tibetan literary dramas, the poetical life of Rgyal-po Nor-bzang¹⁶. This work is an imaginative reworking of an episode from the *Bodhisattvavadanakalpalata*; the story also turns up in the Kanjur, I am told. The author mentions at the beginning of the text that he had written this work while he was serving at Shel-dkar. This work can now be precisely dated to the period 1770-1780. The mention of Sding-chen Tshe-ring-dbang-'dus has not been brought to my notice in any other source so far consulted. In the second volume of this series, Mr. Gelek has provided an incomplete literary treatment of the same story by the third Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma (1732-1802).¹⁷

I am sure the scholarly world both in India and abroad will welcome Mr. Gelek's next effort.

E. Gene Smith

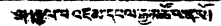
12. *Byang chub lam gyi rim pa'i bla ma brgyud pa'i rnam par thar pa rgyal bstan mdzes pa'i rgyan mchog phul byung nor bu'i phreng ba*
ff. 474 and 498
TOH no. 5985.
13. p. 146
14. Tshe-ring-dbang-'dus was probably the son or heir of Sding-chen-nas, the favourite of the father of the 7th Dalai Lama. I have, as yet, been unable to attest the name in sources earlier than the 18th century.
15. Bshad-grwa-'og-pa Kun-dga'-dpal-'byor is mentioned in an entry under 1792 as *bka-blon*. No more is heard of his colleague at Shel-dkar. The biography of the 5th Dalai Lama gives the orthography for this name as Sha-ra-'or-pa. This is the first occurrence of the form Bshad-grwa-'og-pa that I have seen. Later, the orthography was standardised to Bshad-sgra.
16. *Chos kyi rgyal po nor bu bzang po'i rnam par thar phyogs bsgrigs byas pa thos chung yid kyi dga' ston*
ff. 218
Date and place of edition unknown
TOH no. 7082
17. *Byang chub sems dpa' sems dpa' chen po gzhon nu nor bzang gi rtogs pa brjod pa bskal pa bzang po'i gtam rgyal sras kun tu dga' ba'i zlos gar*
ff. 9 (pp. 625-642).

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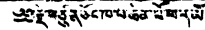


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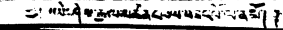
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109
[Text in Tibetan script, likely a manuscript page. The text is written in a cursive style and is partially obscured by a large, dark, irregular mark on the left side.]

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[Faint handwritten text in Devanagari script, likely bleed-through from the reverse side of the page.]

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॥ देवस्य प्रभुत्वेनैव सत्यं वाच्यं नान्यथा ॥ इति श्रुत्वा तदा तदा ॥ १ ॥ देवस्य प्रभुत्वेनैव सत्यं वाच्यं नान्यथा ॥ इति श्रुत्वा तदा तदा ॥ १ ॥

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॥ ॐ नमो भगवते वासुदेवाय ॥

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ཐམས་ཅད་མཁྱེན་པ་ལས་ཀྱང་། དཔེན་དགོན་འདི་ལ་འཁྱུང་འདི་ལི་ལྟུང་པའི་ཁྱུང་ཁུངས་ཡའི་ཡང་ཕྱི་ས་ལ་མ་འབྱེད་ཀྱི་འཆད་ཉན་མཁྱུང་པར་ཁྱུང་རིང་སོང་འདུག་པ་བཅས་ཀྱི་དཔེན་དགོན་པ་རྒྱམས་ཀྱི་དང་པ་ཆེན་པོ་མཛོད་ཀྱི་འདུག་པ་ས་ད་ལ་མ་དཔུས་
 ལྷ་ཐེབས་ཁོར་ལ་མ་རིམ་གྱི་ལཱིད་གཞན་བསྐྱུར་ཞིག་མཛོད་ན་ལེགས་ཁེས་པ་ཀའ་པེབས་པར་བཞུགས། ཆེས་དྲུག་ལ་དཔེན་དགོན་དུ་ཐེབས་ཆེ་ཆོག་ས་པ་དང་ཕྱི་ས་འདུས་ཀྱི་དགོན་འདུན་གཏོས་ཆེ་བ་རྒྱམས་ལ་བདེ་ལ་མཁྱེན་ལཱིད་སེམས་བསྐྱེད་དང་
 བཅས་པ་རྒྱས་པར་རྒྱལ། དེའི་ཆེ་ཆོས་གསལ་ན་པ་ཆེད་མས་གང་གདམ་པ་རྒྱམས་ཉམས་ལེན་ཁོར་པར་བསྐྱར་ཅིང་། ཆོག་ས་གསེང་རྒྱམས་ལ་འདུ་ཁང་གི་སྒོ་མཆོར་དང་། བདེ་ཡངས་རྒྱམས་ཕྱག་མཆོད་མཛོད་མི་ས་ཡོངས་སུ་གང་བསྐྱེད་། ཆེས་བཅའི་ཉིན་
 བསྐྱེད་ཅུ་རྒྱལ་བ་སྒོ་བཟང་དོན་ཀྱི་བཀྱི་འདུ་སྐྱེ་ཕྱི་མཆོད་པ་ཆེད་མེད་པ་དང་བཅས་སྒྲོ་བཅོམ་ལྷན་འདས་ལ་ཁོར་པོ་བདེ་མཆོག་གི་བདག་འདུག་དང་། ཉིན་གུང་བདེ་གསལ་གཏིས་ཀྱི་རྒྱུ་རྒྱུ་མཆོར་བཞུགས། ཕྱི་དྲོ་
 དམ་ཅན་ཆོས་སྐྱེད་ཕྱི་མཆོར་བསྐྱེད་པ་འབྱེད་བཅོམ་བཅས་མཛོད་པས་ན་མ་མཐའ་འདྲའ་འདྲའི་སྐྱེས་ཀྱི་པ་པོ་གསལ་དོ་མཆོར་བའི་ཁྱེས་ཀྱི་པ་པོ་འདྲའ་དྲུག་དང་། དེ་ཉིན་དགོན་སྐྱོང་སྐྱོང་བཟང་དོན་གྱི་བཟུང་བ་ཞིག་གིས་དགོན་གནས་འདིར་གཞི་གསུམ་མཁྱེན་ཕྱག་
 ལེན་གྱི་འབྱེད་ཞིག་ཕྱག་སྤྲོས་གཞིགས་དགོས་ཐེས་གསེལ་བ་བཟང་པར་ཤིན་དུ་དཔྱེས་ཅི་ཕྱག་ལེན་རྒྱམས་ཞིབ་པར་རྒྱལ། གཞན་ཡང་དགོར་གཏོར་དོན་གྱི་བཟུང་ལ་མཆོར་སྐྱོས་དོན་གཏོར་ཅན་མང་པོར་ནས་མཐའ་སྒོ་ཕྱེད་ཀྱི་གསལ་བཅོད་.....

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॥ श्रीगणेशाय नमः ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टादशोऽध्यायः ॥ १ ॥
 अथ श्रीकृष्ण उवाच ॥ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ २ ॥
 अर्जुन उवाच ॥ द्रुपदो वीर्यवान्पुत्रस्तपस्विनः ॥
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
 मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ ३ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ ४ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ ५ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ ६ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ ७ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ ८ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ ९ ॥
 अथ श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ ॥ १० ॥
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